TO THE

MAYOR

Aldermen, Majeſtrates and Officers of the Military Force in this City of *LONDON*, and County of *MIDDLESEX*,

for you to receive, and in patience to conſider.

MEN and Brethren, in the fear of the Lord I beſeech you, every one of you to walk humbly in the places wherein you are ſet, and alſo warn you that you beware of pulling *Innocent blood* on your own heads, though ſome of you with the Jews may not matter it, if *our blood ſhould be on you and your children*, Yet know this, if ye ſhed it or cauſe it to be ſhed, it will prove a burthen heavie for you to bear, even as the innocent blood of *Jeſus* proved a burthen heavy for the Jews, though they in haſte cried out, *his blood be on us and our children.* I write unto you Magiſtrates that you may conſider, though *Naboth* was put to death by the commandment of *Jeſabel*, yet *Ahab* leaving his *ſeal* ſo careleſly, that his Wife could come at it, though *Ahab* himſelf lay upon his bed, yet the blood of *Naboth* was laid to *Ahab*'s charge; and withal know this, that we dare not part with the Inheritance which the Lord giveth us, though with *Naboth* we ſhould be ſtoned to death for it.

Therefore oh ye Magiſtrates, was not the late made *Law* againſt us, who in ſcorn are called *Quakers*, enough, but do you now leave your *ſeals* ſo careleſly that others may take them, and ſend Souldiers into our peaceable meetings to abuſe us by bruiſing ſome of our bodies, to the jeopardy of ſome of our lives.

Therefore oh ye Rulers know this, that ye ought to bear the Sword of Juſtice, and not to bear it in vain, but to ſee that it be born for the puniſhment of evil doers, and for the praiſe of them that do well. And I write unto you Officers of the Military Force, that you may conſider, though *Uriah* was put in the Front of the battel by *Ioab*, and ſlain by the ſword of the Children of *Ammon*, yet his blood was laid to *Davids* charge; Therefore know this, that if the Souldiers whom you ſend, ſhed our blood, though the guilt will lie upon them, yet it will alſo be laid to your charge: Therefore I warn you in the fear of the Lord to take heed that ye bring not ſwift deſtruction upon your ſelves, for we are a people that expect deliverance only from the Lord, for I denie all that confidence that truſteth in a carnal weapon, for our truſt is only in the Lord God, and how can we but *Worſhip him* who hath delivered us out of ſo many dangers, which hath attended us; Yea though we ſhould with *Daniel* be thrown into the Lions Den, yet we muſt ſerve the Lord becauſe we know that it is better to ſerve him, then to enjoy the pleaſures of ſin for a ſeaſon; and ſome of thoſe great abuſes I would lay before you which of late have been done unto us, deſiring you to beware of abuſing the Innocent, for ſurely my ſoul believeth hat the Lord will plead our cauſe and deliver us rom the hand of the oppreſſor.

Upon

Upon the first day of this week we being peacably met together in the fear of the Lord, waiting upon him to do his will in that measure of his Grace which he hath bestowed upon us, out of the great love that he hath to the Sons of men, There came in one *like unto a man*, but in the actions of Fury more like *a bear robbed of her whelps*, passing through the body of the people, laying about him with such a weapon, that merciful men would be loath to strike *Doggs* with, and some Souldiers following him shuffing us to and fro as if we had been the most contemptible of all creatures, throwing some out into the *mire* and *dirt*, one being *wounded*, many receiving *heavy blows*, which may be to the hazard of their lives, my self being a spectator of some of those things, not being ashamed of the *Gospel of Christ*, because it is *the power of God* unto salvation to every one that believeth, And also consider how many of us have been put into *nasty prisons* amongst *noysom stinks*, many of the harmlesse Servants of the Lord have gone out of *Newgate* sick in the time of this late imprisonment, *eight of which have died*, being taken away from the *evil* to come, nevertheless that will not clear those that caused them to be put in prison; and now instead of carrying us to prison to die there, Souldiers comes to our meetings to beat us and bruise us, near murthering of some of us, none of you having any just thing against us, but as concerning the Worship of our God; even as the Rulers of old had against *Daniel*, and the Jews against *Paul*, But as it was ever so it is now, *The seed of the bond woman persecutes the seed of the free woman*; But I commit our cause to him that judgeth righteously, desiring with my soul, if it be the Lords will, that the worst of our persecu-

tors, even thoſe that are poſting head long towards *Damaſcus* may meet with that voice in the way, which might make them to know, *it is hard for them to kick againſt the pricks.* And having written ſomething of what hath been done unto us, now I would deſire to know, how vice is beaten down; Have the *Stageplayers* liberty to Act their *Playes*, or are they hindred? Have the *Bear-baiters* liberty to make a ſhew of the Creatures that were created for the uſe of man to be received with thankſgiving, or are they baniſht from the City? Are the *Ballad-ſingers* ſinging Ballads up and down the Streets, or are they reſtrained? Are the *Mountebancks*, the *Juglers*, the *Morriſ-dancers* ſuffered to Act their Tragedies, or are they not? Are the *Drunkards*, *Swearers* and *Lyers* lying in the *Taverns* and *Ale-houſes* in their drunkenneſſe, while ſober people are kept in Goals? Is not this the time that is ſpoken of, *becauſe of Iniquity the Land mourns*?

And now oh ye Rulers come let us reaſon together, what have we done, or what would you have us to do? Who have we wronged, or whom have we defrauded, whoſe Ox or whoſe Aſs have we taken? *Have we raiſed any Rebellion againſt the King*, that we ſhould be thus perſecuted? Nay, nay, we abhor defraud and all ſuch things, we own *true obedience*, either *Active* or *Paſſive*, what we cannot for Conſcience ſake towards God perform in *Active* Obedience, we are made willing to ſuffer as the Lord ſhall enable us in *Paſſive* Obedience, till the Lord deliver us, for *our truſt is not in the Arm of fleſh, but in the Living God*; But here is the reaſon that we are perſecuted, becauſe the Lord hath called us to *follow him*, becauſe we dare not joyn with *Wickedneſs*, becauſe we dare not run into *the ſame exceſs of riot* as o-

thers

thers do, and as we have done our ſelves in times paſt; Therefore as it is written, *we are killed all the day long, we are counted as ſheep for the ſlaughter*: And now conſider ſeriouſly with that of God in your ſelves, and ſee what ye think it is that we thus ſuffer for, *for if our hope were only in this life we were of all men moſt miſerable*, for how has many of us left our native Countries, ſome leaving their Wives and Children, and travailed into ſtrange lands, receiving when they have come there *Impriſonment*, or *Whipping*, or *Baniſhment*, yea ſome has been *put to death*, and what has it been for, but for the ſake of that *Life Immortal*, which no man could take from them; And what is it that we keep up our *Meetings* for, when ſome of us are haled *to Priſon*, ſome cruelly *beaten*, ſome in jeopardy of our *lives*? what is it we war for, is it for an *earthly Kingdome*, is it earthly riches, honour or preferment? Nay, nay, it is for that life *Immortal*, it is for that treaſure which will never corrupt, *and the weapons of our warfare are not carnal*; Therefore take counſel of *Gamaliel*, that juditious Lawyer, and let us alone leaſt ye be found *fighters againſt God*, and alſo conſider what Spirit that is that perſecutes, and how it differs from that ſpirit that gave forth the Scriptures of Truth. *Cain* murthered his Brother *Abell*, and if I ſhould declare, through the Scriptures, and through the perſecutions of the Chriſtians unto this day, I might make a large deſcription of that ſpirit of *Cain* which hath been perſecuting the true *Abells* in many Generations, and ſuppoſe that we were Hereticks, as it may be ſome of you may deem us to be; Yet conſider that to murder an Heretick, were the way to caſt him into *Hell*; and ſee how this is contrary

to

ry to the Apoſtles Doctrine, where he ſaies *in meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledgeing of the Truth*, 2. *Tim.* 2. chap. and in the 4th. chapter of the ſame Epiſtle, it is ſaid, *reprove, rebuke, exhort with all long ſuffering and doctrine*, (mark) with all long ſuffering. And many examples I might bring out of the Scriptures to prove, that that ſpirit that ſeeks to deſtroy mens lives is the ſpirit of *Antichriſt*, not of Chriſt, who came to deſtroy *ſin* and to ſave the *life*; But if nothing will ſatisfie you but our blood, *fill ye up the meaſure of your Fathers, that ye may have blood to drink, and that we may fill up that which is behind of the ſufferings of our forefathers, and of the ſufferings of Chriſt in our fleſh, for his bodies ſake, which is the Church*; And now ſee what is it that ye thus purſue, what am I or what are we, are not we the weakeſt of all men, that is to ſay of our ſelves, for we are made low in our own thoughts, and contemptible in our own eyes, that the power of the Lord alone may be exalted in us, for by the grace of God *we are what we are*, it is not of our ſelves, it is the gift of God, and to him only I do commit our cauſe, for we have none other to fight for us, but only the Lord, who alone by the right arm of his power hath made *thouſands* willing this day, I do believe, in *England*, rather to have their *outward Tabernacles of fleſh* torn in pieces then to yeld to that wil of man that is contrary to the righteous Law of God, for we know that the utmoſt of your power is but to *kill the body*, and then you can do no more; Therefore hath the Lord brought us into the pure fear of him that can both kill and caſt into hell; and theſe things do I lay before you, that ye may take heed of pulling innocent blood upon

on your own heads, for the Lord hath made me a plain man, and in plainneſs I write unto you, and I leave what I have here written to that of God in you, and in all people to ſee whether the Magiſtrates ſword be not, or be born in vain this day in *England*.

The 2*d*. of the 7*th*. month called *September*, 1662.

By one that is a true lover of all your ſouls, being known amongſt men by the name of

Humphrey Breweſter.

THE END.